

Religious Intelligence

"BROTHER! BRING YOU GOOD THINGS OF GREAT VALUE."

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VOL. XV.

MISCELLANEOUS.

THE FUTURE DESTINIES OF AMERICA,

AS AFFECTED BY THE DOINGS OF

THE PRESENT GENERATION.

(Continued from page 371.)

Supposition that Wickedness is to prevail.

We have proceeded thus far upon the principle, that the relative power of religion is to remain the same as at present. This, however, though a plausible supposition, is far from being probable. There is no example of the kind, in the history of the church. There have been, indeed, many alternations of success and defeat; but no instance of religion and irreligion advancing side by side, in regular proportions, for a period so long as one hundred and seventy years. If Christians in the United States have not strength enough to advance, they will not have strength enough to hold their own; and they must expect to be overwhelmed by floods of ungodliness. The church will then be driven into a corner, so that the world will suppose a final victory has been achieved. There will probably be some forms of religion remaining, gradually losing even the miserable efficacy of forms, and falling down to the level of the lowest superstition. But the general aspect will be that of a community living without God in the world.

Pride, ambition, luxury, sensuality, profaneness, blasphemy, frightfully intermingled with poverty, crime, debasement, guilt and shame, will lash with scorpions the enslaved and abject population. Even from this land of the pilgrims will arise the cry of millions, suffering under the torments, which their own guilty passions will have brought upon them.

It is obvious, that, if religious restraints be withdrawn, the number of inhabitants will not increase so fast, as according to the preceding calculation. Still, the history of the world has shown, that it requires long continued, as well as almost universal profligacy, to arrest the increase of population altogether. With the great advantages of soil and climate, which this country enjoys, it may be expected, judging from God's government of the world hitherto, that our population will advance with rapidity, even though it should be checked by licentiousness. We may estimate, that, in such circumstances, our numbers will be forty-five instead of fifty millions, at the end of fifty years; an hundred and fifty instead of two hundred millions, in fifty years more and five

hundred instead of one thousand millions, in one hundred and seventy years from the present time. The wickedness of the people, left almost without restraint from counteracting example, would increase at such a fearful rate, that, by the period last mentioned, it would greatly have retarded the progress of population; and much beyond that period, any increase of numbers would be slow and doubtful.

Here, then, we have 500,000,000 of human beings, all living, (with exceptions too small to be taken into the account,) according to the maxim, *Let us eat and drink; for to-morrow we die.*

What would be the number of theatres and other receptacles of vice to amuse and gratify such a population? What the number of jails and penitentiaries, of police officers and armed guards, to coerce and restrain so vast a multitude, who would have no restraining principle in their own bosoms? Atheists may talk about liberty; but we know, that there can never be a truly free government without an intelligent and conscientious subjection to law; and where there is no sense of accountability to God, there can be no respect for the order of society, or the rights of men.

Populous heathen nations, and nominally Christian nations, that have sunk nearly to the level of heathenism, are indeed without any restraining influence of true religion; and they are able, by means of racks, dungeons, and armies of spies, guards, and officers, to preserve some kind of public order. The people are prepared for this, having been transformed into beasts of burden by the long influence of superstition, and the domination of privileged orders. But, if the people of America speaking the English language should lose nearly all the religious restraint, which now exerts so salutary an influence in our land, they will be a very different sort of men from the Chinese, or the inhabitants of Turkey, or Spain. All determined to gratify themselves, and none willing to submit to others;—all having arms in their hands, and refusing to surrender them; wickedness and violence will reign with tremendous and indomitable energy.

The Sabbath will have ceased to shed its benign and holy radiance upon the land; for when the number of religious persons shall have dwindled to a very small fraction of the community, it will be impossible to preserve the Sabbath, except as a day of thoughtless festivity, and noisy mirth,—and pre-eminently

a day of sin. Then God will hide his face from an erring and self-destroyed people; and dense and angry clouds, the pre-cursors of his vengeance, will gather from every quarter of the horizon. One cry of violence and blasphemy will ascend, like the cry of Sodom, from all the dwellers between the two oceans, and between the gulf of Mexico and the northern sea. No extraordinary instruments of divine wrath need be furnished. The remorseless cravings of unsatisfied desire, the aggressions and resistance, the insults and revenge, the cruelty and perfidy, the fraud and malice, pervading all ranks and classes of men, will supply more than a sufficient number of public executioners.

Who, that has not a heart of adamant, can, without shuddering, regard such a day as probable? Who that really expects such a day, but must wish to leave no posterity of his own, to mingle in the horrid strife—to become either tyrants or slaves, oppressors or victims;—all victims, indeed, to their own follies and crimes.

Yet this is the very state of things, which multitudes among us are laboring to produce. They do not see the whole effect of what they would gladly accomplish; but they most heartily desire, that the time should arrive when the Sabbath shall be universally regarded as an exploded superstition, and when there shall be no concentrated public opinion to pass censure even upon the most odious vices.

Not only is such a state of things desired and aimed at by multitudes, but it is precisely such an issue, as the unresisted depravity of man will speedily terminate in. It is altogether a practical matter; and will be the sad history of this country, unless the good, and the public spirited, and the pious of the present and succeeding generations, acting under the great Captain of salvation, avert so awful a calamity.

Supposition that Religion is to prevail.

The remaining supposition is, that the relative power of religion will increase, till, before the expiration of the longest period here mentioned, opposition shall gradually have died away; and all the happy millions of this continent shall live together as brethren, adoring their Creator and Redeemer, and lending a cheerful influence to every good design. Then will be a day of glory, such as the world has never yet witnessed. As the sun rises, on a Sabbath morning, and travels westward from Newfoundland to the Oregon, he will behold the countless millions assembling, as if by a common impulse, in the temples with which every valley, mountain, and plain will be adorned. The morning psalm and evening anthem will commence with the multitudes on the Atlantic coast, be sustained by the loud chorus of ten thousand times ten thousand in the valley of the Mississippi, and prolonged by the thousands of thousands on the shores of the Pacific. Throughout this wide expanse, not a dissonant voice will be heard. If, unhappily, there should be here and there an individual, whose heart is not in unison with this divine employment, he will choose to be silent. Then the tabernacle of God will be

with men. Then will it be seen and known to the universe, what the religion of the Bible can do, even on this side the grave, for a penitent, restored, and rejoicing world. But while contemplating such a display of glory and happiness on earth we are not to forget, that this illustrious exhibition of divine power and love would derive nearly all its interest from the fact, that these countless millions were in a process of rapid transmission from earth to heaven.

The Bearing of Missions to the Heathen on this Subject.

Is it asked, what has this subject to do with the meeting of a foreign missionary society? Much in various respects. It is perfectly clear to the mind of a contemplative Christian, that efforts made in this country to send the Gospel to distant heathens, are as sure to bring permanent and spiritual blessings to ourselves, as any evangelical efforts that can be made. And, if missions to the heathen were to receive no future support from America, what would this prove, but that Christian benevolence was at so low an ebb among us; that there was so little of primitive zeal or apostolic enterprise to be found—that nothing great, and noble, and effectual, in the way of charitable effort, could ever hereafter be expected from this people?—If our domestic missionary societies are to be sustained, they must be sustained by Christian benevolence; but, wherever this divine principle exists, it will seek access to the heathen; and where access is once gained, it will not be relinquished. In a thousand ways, the beneficial influence of sending the Gospel abroad, is felt in our religious prosperity at home. If, through the apathy of Christians, in regard to the condition of the heathen, it should be necessary first to curtail, and then to withdraw, our foreign operations, sad would be that hour, and of most disastrous influence upon all our domestic institutions.

Be it known, then, and felt by us all, that there is no way, in which we can so powerfully aid the cause of God in our own land, as by doubling and quadrupling our sacrifices for the salvation of distant pagans.

These considerations are not to be set aside as a theoretical discussion. We and our associates and friends throughout the country, are to have an agency in fixing the destiny of the generations to come; and in fixing their destiny by what we shall do, or neglect to do, in this very matter of sending the Gospel to the heathen. Christians in the United States have a character to sustain, or to lose. They are to receive the approbation of posterity for perseverance in well-doing; or to be sentenced to public reprobation as betrayers of high trusts. They are to be rewarded as benefactors of their race, or to share the doom of the servant, who hid his Lord's money in a napkin. There is no avoiding this responsibility. They cannot hide themselves in dishonorable graves, in such a manner as to escape reproach, if they now raise the craven cry of surrender, instead of anticipating the shout of victory and triumph.

When John Carver and his associates landed at Plymouth, and afterwards John Winthrop

and his associates arrived at Charlestown, they might have doubted, on some accounts, whether their names would be known to posterity.—They labored, however, for the good of mankind, and laid foundations with a distinct and special and declared regard to the benefit of future times. Their posterity remember them with inexpressible gratitude; and their names will receive new tributes of admiration with every succeeding age.

The Sentence of Posterity.

The moral enterprises of the present day are novel, if not in their character and principle, yet in their combination and effect. They will be thoroughly examined hereafter, and the hundreds of millions of Americans will, in the next century, declare the result. We may now imagine these millions convened, as in some vast amphitheatre, and directing their anxious and concentrated gaze upon us. Happy will it be for our country and the world, if they can then exclaim, "These were the men of the nineteenth century, who came to the help of the Lord against the mighty;—these friends and patrons of missionary and Bible institutions;—these supporters of a press truly free, which, by its salutary issues, emancipated the nations from the thralldom of sin;—these defenders of the Sabbath and all its holy influences; these are the men, who counted the cost of denying themselves, and cheerfully made the sacrifice of throwing all their powers and resources into an effort for the world's deliverance. God smiled upon their persevering and united labors, acknowledged them as his friends and servants, and we now hail them as benefactors of our happy millions, and of thousands of millions yet unborn."

In words like these may we imagine that our humble instrumentality will be commemorated, if we are faithful to our engagements. But should we become weary of our work and relinquish it; should its difficulty dishearten us, and the confused shouts of the enemy terrify us; should we say, that these Anankims are too tall for us to encounter, and their fortifications are too strong for us to assail; and we must leave to better men and after times the glory of such high achievements; should we fold our hands and say, that another age of darkness must intervene before the dawn of the millennial day shall rise; that we have been beguiled by a meteor, which we took to be the morning star ascending on high; and that we must remit our efforts, and make up our minds that our children and our children's children, for centuries to come, are to grind in the vast prison-house, which is preparing for their reception; if these are to be our conclusions, and these the depths to which our high hopes have fallen, let no man write our epitaph. The sooner we are forgotten the better. If it were possible, let every recorded trace of the religious exertions of the present day be blotted out, so that the knowledge of our disastrous failure may not discourage the enterprise of some future age. But it will not be possible; for the enemy will preserve our sanguine predictions and the memory of our gigantic plans, to grace his triumph, and as a standing exhibition of

a design, which joined all that was splendid and glorious in anticipation to all that was feeble and abortive in execution. In such a melancholy termination of our efforts, some indignant prophet of the Lord, in that retirement to which the prevailing wickedness shall have consigned him, will utter his complaint against us. "These are the men," he will say, "to whose energy and fidelity God committed the condition of their posterity. The charge fell from their feeble hands. They began to build; but were not able to finish, because they were not willing to labor. They put their hands to the plough, but looked back, and were not fit for the kingdom of heaven."

Dependence on Christ.

If we would avoid this catastrophe, more deplorable than words can describe, we must feel deeply and constantly, that without Christ we can do nothing; that from him must proceed,

"Our high endeavor, and our glad success,
Our strength to suffer and our will to serve."

To him must we look habitually, as the Hope of Israel, as the Redeemer of his chosen people, as King of kings and Lord of lords.

Knowing his power and willingness to save, we must distrust ourselves only; and, in such a temper, we must apply to him to call forth more zeal and devotedness, and to place more consecrated talent in requisition.

The professed friends of Christ,—those who are charitably regarded as his real friends, must as a body, show more zeal and self-denial in his cause, or it cannot advance; that is, it cannot advance according to any known method of the divine administration.

This is a very solemn concern. It is a painful truth, but thousands of facts prove it to be a truth unquestionable, that the mass of those who are regarded as the real friends of Christ, are in no degree awake to the responsibility of their situation. They have but a very indistinct apprehension of what they are able to do—of what they ought to do—of what the world is losing by their neglect; and the very imperfect decisions of their minds are but slowly and partially executed by the performances of their hands.

This is the more to be lamented, as we are now at the very harvest time of the world.—The individual, who annually gives his few dollars or his few cents, puts tracts and Bibles into the hands of distant heathens immediately; or places heathen children in a missionary school; or aids in training up native preachers to itinerate and proclaim the Gospel among their countrymen.

Consecrated Talent.

As to consecrated talent, never was there such a call to bring it into exercise; never such a reward, as it now has to offer to a benevolent heart. The man, whose labors contribute, in any material degree, to raise up, and purify, and ennoble the future millions of America, will do more for himself, as aiming to exert a salutary influence, (even if his name should never be known to his grateful fellow men,) than has ever yet been done for the most suc-

cessful aspirant by all that the world calls fame.

The preacher, who sends abroad a sermon, full of great and striking thoughts, that command the attention of the religious world, and make their way through a thousand channels to successive ages; the sacred bard, who composes a hymn that shall be stereotyped a century hence, on the other side of the rocky mountains, and printed on the same page with Cowper's "O for a closer walk with God," or the "Martyrs Glorified" of Watts;—the writer, who shall print a warm and stirring treatise on practical religion, which shall stand by the side of the Saint's Rest, in the library of every family, when our country shall have become thoroughly and consistently Christian;—the editor of a periodical, or the agent of any of our religious charities, who shall indite a paragraph, able to move the hearts of men to great and noble deeds, and to secure for itself a permanent existence among the elements of thought and action: the man who shall do any one of these things, or any thing of a similar character, will exert an efficient influence over more minds, than have ever yet heard the name of Homer or Cicero; and will cheer more hearts, during a single generation, than have ever yet responded to the calls of the mightiest genius. To aid, even in a feeble and indirect manner, the work of bringing thousands of millions to glory and virtue, to heaven and to God, is to reach an exalted rank among those, whom their Saviour will honor as the instruments of his divine beneficence.

INDIANS IN CONNECTICUT.

We have noticed, with much pleasure, the manifest improvement in the condition of the Mohegan tribe of Indians, from the judicious management of their present excellent agent, Mr. Williams. The extensive farms belonging to the tribe, have assumed a new aspect, and the Indians themselves, better clad and satisfied with the uprightness and the uniform kindness of their overseer, seem in a measure improved in their character. It has been, heretofore, a disgrace to us that this remnant, not only of a noble and powerful race, but of a nation always friendly to our ancestors, should be treated with almost entire neglect—that in our very laudable and liberal contributions to the moral and intellectual wants of those in distant lands, or remote parts of our own land, we should have allowed to grow up in our immediate neighborhood, and before our very eyes, a race of men capable of better things, but sunk in heathenish ignorance, and more than heathenish vice. The Mohegans were originally in possession of the soil on which we dwell, and were over a brave and noble and faithful race. Instead of uniting with the other tribes to crush the feeble bands of the early settlers, and driving from among them the officious intruders, they, amidst the times of greatest peril, adhered to them with the most unwavering faith. They fought and bled, and made every sacrifice, to protect the white man. They possessed, in rarest perfection, the noble qualities of the Indian, with unusual indications of native talent.

Painful as it is to witness the degradation to which this tribe have been reduced, and the indifference to their improvement which has been heretofore manifested, even at this late hour we are glad to see that something is doing to aid them, and reclaim our character. Some benevolent ladies have, during the past season, established a school among them, which has been attended, we learn, with unexpected success; and the success here affords good ground for hope, that any attempt at the cultivation of the minds or morals of these children of the forest, would be attended with immediate and manifest improvements. And this brings us to the subject to which we wish to call the attention of the public—namely, the erection of a church for the accommodation of these people. Their agent started a subscription for this purpose some months since. He sought not to press it upon a reluctant community, but kept it to be filled by the unsolicited generosity of the benevolent. Since that, the subscription has been increasing gradually but slowly. The book has been sent to New London, and we are happy, although not surprised to hear that some gentlemen and ladies there, have subscribed liberally. Two or three gentlemen, also, from distant parts of the State have sent in generous donations; but with all these aids, the sum raised is entirely inadequate to the erection of a suitable building. We learn that the spot selected for the church, is the site of a very celebrated fort situated on an elevated point of land, between this place and New-London, and which affords a view of both places. The stones originally composing the Indian fort are still on the ground, and it is very desirable to erect the church of these very materials. The situation is well selected for the accommodation of the tribe, and is but a short distance from the main road to New-London. It is not desired, nor is it proper or in good taste, to erect a splendid or costly building—but one neat and comfortable should be erected. A building, plain, neat, and at the same time in good taste, is all that is wanted, and yet funds have not been obtained for even this. Since this subscription was started, hundreds, even thousands of dollars have been raised in this town for charitable objects, and yet this object, yielding in interest to none, seems likely to fail for the want of two or three hundred dollars. We cannot believe that our citizens, with the subject fairly before them, will allow this to be the result. If they do so, we are disposed to have them do it understandingly.—*Norwich Cour.*

ANECDOTE.

A traveller recently passing through one of the villages of Vermont, found a neat reservoir of pure water, supplied by an aqueduct from a spring in the Green Mountains. While his horse was regaling himself, his attention was attracted to a label on the post containing the following stanza:

Temperance fountain, good as can be,
Better far than rum or brandy,
If this truth excites your fury,
Let your horse be judge and jury.

Middleton Gaz.

MISSIONARY.

MORAVIAN MISSIONS.

CIRCULAR Letter from the SYNODAL COMMITTEE, for the Management of the Brethren's Missions among the HEATHEN, accompanying the Statement of 1828.

Herrnhut, Oct. 5th. 1829.

"Dear Brethren and Sisters—In sending you a statement of our Mission-fund for the year 1828, we have to report to you an expenditure of \$44,171 90. Although the extraordinary donations from England, Scotland, and North America, and from friends on the continent of Europe, amounted to \$31,585 05, a deficiency appears on the year's account of \$77 70, which is however reduced to \$49 95, by the receipt of some former arrears.

Deducting this sum from \$325 36, the surplus at the close of 1827, there remains a balance of \$275 41, in our favor.

The above mentioned expenditure would have been considerably increased, had not the buildings at Montgomery in Tobago, and at New-Carmel and Irwin-hill in Jamaica, been provided for by separate contributions from friends in Great Britain.

We praise the goodness of God, who, in the year past, has again sent us such powerful help; and pray that a rich and eternal reward of grace may be the portion of those worthy benefactors, who so generously assist in the support of our Missions, according to the promise of Him, who will not suffer a drop of cold water, given to His servants, to remain unrecompensed.

When we take a view of the internal course of our Missions in the year 1828, we find abundant reason to extol the merciful kindness of God our Saviour, which has been made manifest in various ways. A Mission among the Tambookies has been begun in a healthy region on the *Klipplaat* river, in South Africa. Our Missionaries have been kindly received by the chief Bowana, and by that part of the nation which is under his control. Notwithstanding the difficulties and obstacles which they had already encountered, they were full of faith and hope, that a rich harvest would follow the seed of the Gospel, sown in that country. Our missionaries at the Cape deeply regret the loss of Brother Bonatz, who departed happily to the Lord in December 1827, and that of Brother and Sister Schmitt, who, after many years' faithful service in the Mission, returned to Europe, to enjoy a well earned rest. At the Leper-Institution at *Hemel-en-Aarde*, a new church was built without expense, the poor patients lending all assistance in their power. At Elim, the new mission-house being finished, the former has been converted into a church and school.

Enon has disposed of some of its abundant population, through the establishment of a mission in the Tambookie country. Of our Hottentot congregations, it may in general be affirmed, that they continue to walk in the fear of the Lord, and the comfort of the Holy Ghost.

At Paramaribo, in Surinam, the negro congregation enjoyed a solemn festival day, when, on the 21st of July, their new and spacious church was consecrated. All the inhabitants of that town took a lively share in this celebration. A society has been formed in that Colony, with the patronage and support of the highest authorities, for the promotion of Christianity among its heathen inhabitants, chiefly through the instrumentality of the Brethren's Missionaries; and it is our sincere wish and prayer, that we may be enabled to afford the desired co-operation in so excellent and necessary a work.

In the Danish West India Islands, the Missionaries deplored the loss of the married Sister Klingenberg, in her 38th year. They had however, the pleasure, before the close of the year, to receive the desired assistance by the arrival of several Missionaries from Europe. The progress of the Mission was on the whole encouraging.

In Antigua, Brother Procop, who had for many years most faithfully labored in that island in St. Kitt's, entered into the joy of the Lord. His departure was followed by that of Brother Schill, who is well known by his former faithful services in the Calmuck Mission. In St. Kitt's a new mission was contemplated at Lavington.

Both in Barbadoes and Tobago, there appeared a gradual increase of the number of negro converts. In Jamaica the unexpected departure of Brother Timaeus, only 26 years of age, was particularly painful to the Missionaries; but they received very acceptable assistance by the arrival of Brother Zorn and his wife from Bethlehem in North America. The Mission is on the increase at all the four stations. The buildings at New Carmel were nearly completed by the close of the year, and at Irwin-hill the new chapel was opened on the 27th of July.

The labors of the brethren among the Cherokee Indians were not unfruitful during this period. That aged and venerable Missionary, Brother Gambold ended his useful life at Oochegology. Two married brethren have devoted themselves to the service of the Mission among this nation. The Delaware congregation at New Fairfield in Canada remained undisturbed, and old and young were actively occupied in building a new church.

In Labrador, the congregations at Hopedale and Nain were visited by a malignant disorder, which in a short time carried off 32 persons. From the Diaries and the verbal account, given to us by Brother Koerner, during his visit in Europe, we rejoiced to hear of the grace of our Saviour prevailing among the believing Esquimaux on that occasion. Active steps are now taking to form a fourth settlement at Kangetluksok.

In Greenland, our four settlements have experienced much blessing in the enjoyment of the grace and the favor of God. At Fredericksdal a temporary church had been constructed, after the manner of a Greenland winter-house. A provision house was likewise erected and their new church, built at Copenhagen, had been landed at Julianenhav.

The accounts we have received of the increasing exertions of other Protestant denominations, to promote the cause of Christ's kingdom on earth, fill our hearts with joy, being truly favorable signs of the times. While the commission, which our church has received for nearly a century, to sow the seed of the Gospel in heathen lands, and to gain souls for the Lamb of God who taketh away the sins of the world, remains most precious and important to us, let us not be weary in the furtherance of this great work, both by unceasing prayer, and active participation.

Remember also in your prayers the mission department of the Unity's Elders' Conference, that we may be supported in our labors, which are often attended with difficulty, and may be enabled to approve ourselves as faithful stewards of the manifold grace of God. With cordial salutations from the whole Elders' Conference of the Unity, we subscribe ourselves your faithful Brethren.

(Signed)

HANS WIED,
G. M. SCHNEIDER,
C. G. HUEFFEL.

SOUTH AFRICA.

Missionary Society at Cape Town.

The sixth Anniversary meeting of the Cape Town Missionary Society, Auxiliary to the London Missionary Society, was held in Union Chapel, on Thursday evening, Dec. 2d, 1829. The Rev. W. Foster offered up the introductory prayer, after a hymn had been given out by the Rev. J. Beck, and sung by the congregation.

An excellent report of the transactions of the society, having been read by the secretary, Mr. Tredgold, and a statement of receipts and disbursements presented by the treasurer, Mr. Rutherford; the Rev. W. Foster, of the London Missionary Society, addressed the meeting in his usually pleasing and impressive manner.

At an advanced period of the meeting the Rev. Dr. Philip addressed the assembly; he commenced by remarking that there is nothing in the Gospel of which the Christian or the Christian philosopher has reason to be ashamed. The evidences on which it rests its claims to a Divine origin challenge the severest scrutiny, and defy every attempt at their subversion; its doctrines, holy, sublime, and benevolent, are worthy of their Divine author; and its precepts, embracing a most perfect system of ethics, are calculated to secure the true interests of man as an individual, and as a member of society. The success which attended the labors of the first heralds of the gospel was such as to excite the astonishment of the most sanguine friends of evangelical truth; and that which has accompanied the faithful preaching of the gospel in subsequent ages, ought to inspire us with the fullest confidence in reference to the final triumphs of Christianity. He begged to direct the attention of the assembly to a summary view of the success of Christian Missions during the last thirty years. In India, a few years ago, the influence of the Brahmins was so extensive that a Christian Missionary was liable to the most vexatious interruptions

in the discharge of his sacred duties; but now, the people assert the right of private judgment, and the Brahmins in vain attempt to prevent their once obedient votaries from listening to the doctrines of Christianity. He had the authority of Bishop Heber for saying, that a few years ago, it was almost impossible to prevail on any of the natives to allow their children to attend the Mission Schools; while now, such establishments might be multiplied to almost any extent, the natives being generally desirous that their children should be instructed; formerly, the Holy Scriptures were carefully excluded from these Institutions, but now, the Bible is the principal class-book.

Dr. Philip proceeded to notice the brilliant triumphs which Christianity had achieved over the most cruel and debasing forms of superstition and barbarianism in the islands of the South Seas, and detailed a variety of interesting facts, which had been furnished him by one of the most eminent Missionaries of the present day, the Rev. Mr. Nott, with whom he had the pleasure of travelling in England. He then adverted to the state of Madagascar, an Island which the friends of Missions had long regarded with intense interest. The Christian public had received from time to time, cheering accounts of the progress of the Mission on that extensive and populous island, and entertained sanguine expectations of eventual success, the more so as Radama, the late king, gave the Missions his cordial sanction and support. But it pleased Almighty God, whose providential dispensations are often shrouded in impenetrable obscurity, to remove this distinguished individual by death, and suffer him to be succeeded by one who threatened to be as hostile to the advance of Christianity in that Island, as Radama had been favorable to it. The communication of this event occasioned in England the most painful regrets, and gloomy apprehensions; he had himself very deeply participated in the general feeling of disappointment, but he now felt himself considerably relieved by a communication from the Rev. Mr. Le Brun, of the Mauritius, from which it appeared that the present aspect of the Madagascar Missions is exceedingly promising.

Dr. Philip observed, that some allusion had been made by his respected brother Foster to the present state of some of the Missionary establishments in South Africa, and more especially to that of Bethelsdorp. With respect to the present state of Bethelsdorp he would not venture an opinion, as he had not visited that Institution since his return from England. He would however state what was the condition of that establishment in the year 1825, when visited by his Majesty's Commissioners of Inquiry. The Rev. Gentleman then proceeded in nearly the following words. "On the first visit of the commissioners to Bethelsdorp, I met them near the village; on their arrival in the square Mr. Bigge remarked, 'Dr. Philip, there is an air of prosperity here, which I did not expect—were these houses built at the expense of the London Missionary Society? Was that house on the left hand raised by the Society?' 'That, Sir, said I, is the school-house, the materials were collected, the foundations laid, the

walls raised, the roof put on, and the benches furnished by the people at their own expense. Pointing to another building, he inquired, is that your church? That, Sir, I replied, is the blacksmith's shop, and at present, the best in the colony. Have you a blacksmith occupying it? was the next question, which being answered in the affirmative, I was then asked, whether he had any apprentices, and how many, and whether any had served the term of their apprenticeship. In reply to these questions, I remarked that he had had seven apprentices, and that one of them had finished his apprenticeship, and was then conducting a business at *Graham's Town*, where he had three Englishmen working under him. Pointing to a row of houses on the road to the Kloof, the commissioner was informed, in answer to his questions, that it was a row of alms-houses, erected by the people as an asylum for their desolate poor.

We then visited the school, where there were about two hundred children present, all decently dressed. His Majesty's commissioners expressed their entire satisfaction with the activity and order of the school, and the intelligence manifested by the children. After breakfast we assembled in the Mission chapel to attend Divine worship. At the conclusion of the service, Mr. Bigge interrogated the people promiscuously, and received an appropriate answer to every inquiry. This catechetical exercise of the commissioner was followed by an impressive address in which he expressed the high satisfaction he had experienced in witnessing the progress the people had made in knowledge, piety, and civilization."

The above notices convey but an exceedingly feeble impression of Dr. Philip's speech, containing rich materials illustrative of the salutary influence of Christian Missions, comprehensive views of human nature and of revealed truth, and powerful appeals to the consciences of his attentive and delighted audience.

At the conclusion of the meeting, a collection was made at the doors, amounting to upwards of 300 Rds.

MISSION TO LIBERIA.

The Baptist Board of Foreign Missions have appointed the Rev. Mr. Skinner a Missionary to Africa. He was educated at the Hamilton Seminary, and has been for several years successfully engaged in the Christian ministry.—Mr. and Mrs. Skinner will be publicly designated to missionary labors at Richmond, Va. a committee of outfit having been appointed in that city.

The climate of Africa indeed is unfavorable, and has proved fatal to many; but it may be hoped, that as knowledge is acquired of the diseases of the country, the difficulty of making efforts for Africa will be diminished. There are certainly many favorable circumstances, for introducing the Gospel in this benighted region.—*Baptist Mag.*

Brother and Sister Skinner.—These Missionaries of the Cross, about to sail to Liberia, to carry the light of revealed truth to benighted

Africans, were set apart to the work on Monday evening last, at the first Baptist Church in this city. Brother Skinner gave a succinct, but general and eloquent account of the course of Divine Providence, that had led himself and wife to select that field of labor. He stated that the memoirs of distinguished Missionaries, as Brainerd, Judson, and others, had fired his soul with sympathy for the perishing heathen—that he had no desire to remain in a land, in which preachers, are, by their multitude, enabled to devote their time to other work than the ministry—and that after a deliberate and prayerful survey of Greece, Burmah, Hindostan, China, and the world, he had chosen Africa, as the land, in which to spend his earthly existence—and that he and his wife had shaken hands with their parents, brethren and friends; and all the blessings of civilization, no more to see the land of their fathers. The charge was delivered by Elder Eli Ball, Elder J. B. Jeter prayed; and the right hand of Fellowship and a copy of the sacred Scriptures, were presented by Elder H. Keeling. Rev. J. A. Armstrong of the Presbyterian church, then made an eloquent address, in which he maintained that the spirit of Missions, is the spirit of the gospel—that every Christian is, or ought to be a Missionary—that these Missionaries were under no greater obligations to devote their lives to the cause of Christ, than other Christians are—and that no one is a Christian who does not interest himself in the salvation of others. He then expressed a wish that the Congregation might have an opportunity of testifying their love for this cause, by a collection, which amounted to fifty dollars.—*Religious Herald.*

MISSIONS AMONG THE CHOCTAWS.

Extract from a letter to the editor of the Boston Recorder, dated Emmaus, Choctaw Nation, Sept. 6, 1830.

I am the only man at the station, have charge of all the secular concerns with the plantation, teach the school, and take care of the scholars out of school. If you have a correct idea of a Mission station, you will readily conceive this is as much as one can attend to in this hot, sultry climate.

The work of the Lord continues to prosper in this Nation. I suppose about two hundred Choctaws have united with the churches in the Nation—forty-four have joined this church since last January—others give evidence of piety and probably will unite soon.

The school in the Nation has been more prosperous, the last year, than ever before. Could these poor benighted creatures be permitted to remain in their own country a few years longer and the Lord continue to prosper his work, it would seem, they would become a Christian Nation. But the Lord's ways are not as man's ways—he knows best what is for the interest of his cause and the upholding of his kingdom here on his footstool.

It would be gratifying to my feelings to write more on these and other subjects—but time and bodily strength do not permit.

Yours sincerely,
DAVID GAGE.

RELIGIOUS INTELLIGENCE

NEW-HAVEN, NOVEMBER 20, 1830.

CONVENTION OF TEACHERS.

A Convention of Teachers and other friends of education in Connecticut was held in the city of Hartford, according to appointment, on Wednesday the 10th. Dr. Noah Webster was called to the chair—Samuel H. Huntington and Asa Child, Esqrs. were chosen Secretaries;—Rev. T. H. Gallaudet, Dr. J. L. Comstock and W. M. Holland, Esq. a Committee of arrangements.

At eleven o'clock the Convention and a large audience assembled from different parts of the State, listened to an Introductory Lecture from the Rev. Dr. Humphreys, President of Amherst College.

At 2 P. M. the assembly were addressed by the Rev. Gustavus F. Davis, of Hartford.

In the evening of the same day a learned address was delivered by Dr. Webster to a numerous audience, on the English language. The address was listened to with deep attention—and cannot fail to be profitable, especially to instructors, a large number of whom were present.

"Dr. Webster was followed by Dr. Olcott, who read a well-digested and valuable essay on the Location, Structure, Warming and Ventilation of School Houses. We believe few who heard the essay, would not respond to the sentiment advanced in it, that there is need of some Howard to take the gauge and dimensions of the miseries inflicted on children, from the contracted size, bad seats, bad air, irregular heat, and miserable location of many School Houses.—If parents would attend to these things, they would find their children more ready to go to school—and would have to complain less frequently that their children have no taste for study.

"On Thursday, at 11 o'clock, a Lecture was delivered by Rev. W. C. Woodbridge, on the introduction of Music into Common Schools, and at the same place, in the evening, a Lecture was delivered by Mr. Evans."—*Con. Obs. abr.*

The Connecticut Observer gives the following abstract of the highly interesting discourse by Dr. Humphreys.

After a happy exordium he proceeded to answer the enquiry, 'What constitutes a good education?'—The child is not a mere creature of sense, it was observed, else a good education would consist in the best training of his physical powers;—nor a mere creature of intellect—else a good education would consist in the best training of his mental powers;—nor a mere creature of heart—else a good education would consist in the best training of his affections. But the little prattler before you possesses all these powers. He is mortal and immortal—a being of yesterday, and to exist during endless ages—uniting in a system fearfully and wonderfully made, physical and mental powers, and moral affections—and the subject of moral government, holding a relation to this world and to that which is to come. A good education includes the training best adapted to unfold all these varied powers, and to qualify the child for discharging all these

obligations. The Lecturer paid a handsome and deserved tribute to our Pilgrim Fathers for their wisdom in establishing Common Schools so early, and in forming the system of School Societies. Their wisdom and sound sense, he regarded as shown in requiring something to be paid by those who sent their children to the Schools—while at the same time public aid to some extent was afforded. The system they bequeathed us and which for a hundred and fifty years worked well, he considered as needing no radical change.

Still it seems to be a fact that the Common Schools in Connecticut have not participated in the improvements of the age. While all other institutions are advancing, these are stationary. Is this owing to consumption or plethora? The nature of the disease must be ascertained, before we can successfully apply a remedy. Dr. H. regarded the disease which is evidently in the system of Common Schools, as the result of plethora. In other words, that it is the result of the School Fund. And he expressed it as his opinion, that if not a dollar of the School Fund had ever been placed in the public treasury, the Common Schools of Connecticut would have been in a better condition than they are at present. And he supported his opinion by considerations which we believe were entirely satisfactory to all. They may be summed up in two short propositions.—'It is a law of human nature that men will not make efforts without motives'—and 'Men value that little which costs them nothing.'—Good Common Schools are not to be made merely by money. If Connecticut, said he, had ten more Western Reserves to sell—and should add the avails to the School Fund, it would only increase the plethora that is now so injurious to the system. Some people seem to regard the School Fund as a great water-power that will do the whole work without any oversight—will make good schools and good scholars whether the parents give any attention to the education of their children or not, or whether their children go to School or stay at home. We were highly gratified with the illustration of this subject. It was a happy combination of philosophical principles, sound common sense, and facts in similar cases.

But if the School Fund is doing mischief, said Dr. H. shall it be given to the winds, or appropriated to some other public object? By no means. It may be made a great public blessing, if applied as it was intended to be applied, to aid private exertions, not to take the place of them. Let a law pass to raise by tax in each Society at least as much as it receives from the public treasury; then you may have well qualified instructors, and wakeful employers. The lecture was closed with a delicate compliment to Dr. Webster, our venerable and learned Lexicographer.

We wish all the people of the State could have listened to the Lecture—for we think it would have disposed them to regard favorably the movement begun at Norwich.

EVENING LECTURES FOR YOUTH.

Several of the clergy of New-York have united in giving a series of evening lectures for the improvement of the youth in that city. This is as it should be—'tis easier to prevent, than to cure.

The subjects will be such as the following: The Creation, the Fall, the Oblations of Cain and Abel, the Translation of Enoch, the Flood, the building of Babel, the Destruction of the Cities of the plain, the Offering of Isaac, &c. &c.

The following clergymen are expected to take part in the discourses: Rev. Dr. Cox, Rev. Mr. Carroll of Brooklyn, Rev. Mr. Dickinson of New-

ark, Rev. Mr. Tucker of Troy, Rev. Mr. Rice, Rev. Dr. Dewitt, Rev. Dr. Brownlee, Rev. Mr. Hamilton of Newark, Rev. Mr. Cone, Rev. Dr. Brodhead, Rev. Dr. Woodbridge, Rev. Mr. Patton, Rev. Dr. Matthews.

INDIAN WRONGS IN THE NORTH.

["A spectator of the late doings of the Commissioners at Green Bay," whose statement may be implicitly relied on, it is said, has communicated in the *Journal of Commerce*, a new tale of perfidy towards Indians at the north by our national government, that is to be added to the long chapter of crime already on record.

"O for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumor of oppression and deceit,
Might never reach me more! My ear is pained
My soul is sick with every day's report
Of wrong and outrage with which earth is filled.
There is no flesh in man's obdurate heart;
It does not feel for man; the natural bond
Of brotherhood is severed, as the flax,
That falls asunder at the touch of fire.
He finds his fellow guilty of a skin
Not colored like his own; and having power
To enforce the wrong, for such a worthy cause
Dooms and devotes him as a lawful prey."]

Less than ten years ago, an interesting and hopeful door was opened at Green Bay,—where it was thought that the St. Regis, the Munsees, the Stockbridges, the Oneidas, the Brothertons, and the Six Nations, indeed, all the Indians of the State of New-York, might find a peaceful and a permanent home. These Indians, in 1821 and 1822, under the suggestions of benevolence, and under the sanction and guidance of the supreme authorities of the nation, went, by their delegation, and purchased to themselves a home in the North-West. The compacts were duly solemnized by the parties, (the parties being the New-York Indians on the one hand, and the Menomonic and Winnebago nations, owners of the soil, on the other,) and sealed by the hand of the President of the United States. And in reliance on the faith of these compacts, and on the pledges of government for protection, these Indians removed—some hundreds of them, a little less than a thousand—planted themselves on their new territory at Green Bay, erected houses and villages, cleared and cultivated farms, and made many valuable improvements, expecting to present inducements to all their brethren in the State of New-York to follow them.

And what has been the sequel? Why it has been discovered, that the North-Western Territory will make a good and important member of the confederacy—that government were too *hasty* in pledging that region to Indians. And inasmuch as the New-York Indians, by their deeds of purchase, and by removal upon the premises, had got actual possession of the very *port* and heart of the country, and the most important water power in North America; and inasmuch as, if their title should be acknowledged, it was somewhat doubtful, whether they would readily negotiate away so valuable a country and property, it was obviously the shortest and most convenient way to march and take it by *violence*. And so it has been taken by a Commission from the General Government in 1827. And to consummate the purposes of that aggression, another Commission of 1830 has but just returned from that violated ground, and remitted their enactments to the President for affirmation. And this, be it remembered, was not done by *Georgia*. No, *Georgia* herself is *here* *overtaken* by the Nation!

The great and powerful State of New-York is deeply concerned, both in interest and sympathy, in this violation of the public faith. It is her own Indians that have been thus abused—and that, too, after having received the most solemn pledges of the certain tenure of their lands, and of protection in their rights.

The article concludes with the following affecting anecdote:

While present at a Council of the Chiefs of the New-York Indians at Green Bay a few weeks ago, I heard one of them say,—a man, too, who for intelligence, for moral worth, and for the common virtues of life, would not suffer in comparison with any man in this proud community,—a man, whom a one reverencing "the human face divine," could look upon, but with respect,—I heard such a man, in public council, recommending the removal of all his brethren into *Canada*, because, said he, the *British* keep their faith with the Indians! And he quoted facts, and adduced reasons, to which I passionately desired, but was utterly unable to reply. I had the privilege of speaking, being admitted to council. Mortified and abased, as a citizen of the United States, I was compelled to submit in silence. For the first time in my life I was ashamed of my country! and in such presence:—before the *Indian*, agonized under a sense of his wrong, and giving vent to feelings which it is not in man, or God to despise!

PROSPECTS OF THE INDIANS.

GEORGIA MESSAGE.

Milledgeville, Geo. Oct. 23.

The first topic of the Message, is the Cherokee land, and the intruders on such portions of it which contains gold mines. The Governor recommends the taking possession of the gold mines, in such a manner as not to interfere with the right of occupancy of the Indians. The survey of the whole Cherokee territory, is recommended in order to ascertain where the gold mines lie, the population of the Indians, the nature of their improvements, &c. which would enable the legislature to enact proper laws for the government of the Cherokee Indians. He informs the legislature of a notice having been transmitted to him, and a copy having been served upon the President of the United States, of the intention to apply to the Supreme Court of the United States, for the purpose of obtaining an order for restraining the State of Georgia in the exercise of its laws over the Cherokee Indians and the territory occupied by them. He is of opinion that we should wait patiently, before acting definitely, to see what the general government can do. If it be found that the government of the United States cannot do any thing, then we must take the matter in hand ourselves.—*Geo. Jour.*

INDIAN MESSAGE.

John Ross, the Principal Chief of the Cherokee Nation, concludes his late message to the General Council, in the following terms:—

"Confiding in the superintending care of a kind Providence, we should not despair, even should we for a season be plunged into the cells of the Georgia prisons—means for our deliverance may yet be found. Let us not forget the circumstances related in Holy Writ, of the safe passage of the children of Israel through the crystal walls of the Red Sea, and the fate of their wicked pursuers; let our faith in the unsearchable mysteries of an omnipotent and all-wise Being be unshaken, for in the appearance of impossibilities, there is still hope."

RATIONALISM IN GERMANY.

We published some months since, several extracts from the Berlin Evangelical Journal (translated for the New-York Observer) giving an account of some riotous conduct at Halle. In Germany, among the Rational Theological students of that University;—with some specimens also, of the Rational Blasphemies of their professors, Gesenius and Wegscheider, given out in their public lectures. The articles attributed to Professor Tholuck which created the disturbances, and were published in that Journal, were, it has appeared from the pen of a different gentleman, M. de Gerlach, of Halle. The London Christian Observer states that the King of Prussia had directed an inquiry to be instituted whether the charges against the Professors were well founded, so much excitement had they caused, and that "to the astonishment of all parties, these two learned Professors addressed letters to the King and his Minister, asserting their inviolable attachment to the Confession of Augsburg!"

In speaking of the lectures of Dr. Wegscheider, of whose public mockeries and ridicule of Holy writ we gave specimens formerly, the writer in the Christian Observer says, "Now, this theological lecturer, it must be remembered, is not a professed infidel: he even holds to the creed of Augsburg! he is a professor of divinity in the important university of Halle, and on his lips hang large classes of students who are to be the spiritual teachers of the rising generation! Can any prospect be more appalling? though, blessed be God, there are names, even in *Erdias*, that have not defiled themselves with these theological pravities; pravities as absurd as they are heretical."

After alluding to the profane comments and jests interspersed in the lectures of Gesenius, the writer concludes as follows:

"And this at Halle! and not uttered trivially, but with much learning, much misplaced show of argument and professional authority before large classes of young men, the seed-bed of the church. What must they think of the Bible, of religion, and of their own intended profession? The evil is awful, the danger alarming; but let not the friends of true religion despair. A revival of Scriptural doctrine and Christian piety has commenced in various parts of France, Switzerland and Germany, not excepting Halle itself, which is desecrated by such profane ravings as those we have mentioned. Our Christian brethren on the continent have a great work before them; but let them not be daunted at the power or the number of the enemy. Greater is he that is with them; than he that is against them. Let them not give up in despair even those who are at present opposed to the truth. Much may be done, especially among the younger clergy; nay, who shall say that even the heart of a Gesenius or Wegscheider is impervious to the influence of that Spirit which now they deny, but by whose influences, in answer to the earnest prayers, and directing the diligent efforts of the faithful, they may, even yet, be led to preach that faith which once they destroyed."

[The conduct of Gesenius and Wegscheider remarks the New-York Observer, in commenting upon these extracts, affords another proof of the insufficiency of creeds and confessions to keep out the worst errors from theological institutions. When

the spirit of religion declines in a community, men of loose principles and loose lives will not scruple to avow any creed or subscribe any confession, necessary to secure them the living which they covet. Of what avail was the paper barrier erected by the pious Hollis around the theological professorship which he established at Cambridge, in Massachusetts? His money is now employed in propagating sentiments which he must have abhorred. Such facts should teach good men the danger of trusting the future. No statutes, however solemn, no present state of public sentiment, however sound and orthodox, can afford security against the vilest perversion of funds contributed for religious purposes. The best provision which good men can ordinarily make for the religious welfare of distant generations, is to spend all their strength and all their money in making the present generation virtuous.]

Such facts should teach also the watchmen on the towers not to relax, let the outcry be what it may, in guarding the walls, behind which the Church has for safety immured herself, from all impure and treacherous entrance; requiring the true "*shibboleth*" to be well and distinctly pronounced by all who pass. Let Christians beware, and be jealous now-a-days, whom and what they entertain. Dr. Channing would probably class this advice along with that tyranny of "opinion" of which he complains, "combined and organized in sects, and awayed by the clergy," and which, says he, to the mass whose ears are wide open for him, renders us slaves in a free country. But we mind not for this outcry, nor do we believe much in the grief of the complaint; inasmuch as he is endeavoring daily to ply the same instrument by all the force and art of great talents and great address. In what way have traitors crept usually within the fold of the church? In no way of tamer than by the scrupulous and liberal regard of Christians to the rights of conscience;—relaxing first their rightful scrutiny over the tenets of its visible members—compromising too often with their own faith, at length, and shaking hands with unbelievers that they may escape the slur of *illiberality* constantly flung out by them. Dividing fellowship with revilers is not the end of this crafty claim of "*liberality*"—as the usurpations at Cambridge and the blasphemies of Halle may witness. Liberality is a christian duty, rightly understood, but we are to look with suspicion to such a source, for a definition of it. The forests are liberal and free for the birds of the air to build their nests—but this is the song of the thievish cuckoo when she puts her eggs under other birds, ousting the rightful occupants of their birthrights. Let the church in these times be jealous. While unbelief is walking among us under a thousand equivocal guises—in civil things assuming a republican, independent air, and in religious conforming to the times with a parasitical duplicity—ready to graft on almost any stock, assume most any form, and take most any name, so it can pass on unsuspected—let, we say, the watchmen on her walls be cautious, lest the angels they entertain unawares should prove at last to be fallen ones.

For the Religious Intelligencer.

MONTHLY CONCERT FOR DECEMBER.

On the first Monday in December, the Congress of

the United States commence their session. Should it not on that day be a special subject of prayer through our country, that God would influence that body in their measures, and avert from the oppressed Indians the ruin that now hangs over their devoted heads?

T.

For the Religious Intelligencer.

EARLY EDUCATION.—NO. V.

"Train up a child in the way he should go; and when he is old, he will not depart from it."

If the religious education of children, should, to secure the fulfilment of the promise, be begun very early, and continued as long as children are under the care and influence of parents and guardians, it is no less necessary that it should be kept up with an even hand. The prophet inquiring, "Whom shall he teach knowledge? and whom shall he make to understand doctrine?" and answering, "Them that are weaned from the milk, and drawn from the breasts;" adds—"precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." The wisdom of this course must be apparent to every observer. But unfortunately there are many parents professedly pious, whose religion is of the periodical kind; and as all their religious duties are done under the influence of feeling, by fits and starts, the religious instruction of their children is necessarily of the same nature. Such instructions are more like the occasional meetings of militia, where what is imperfectly learned is forgotten long before the next muster, than like the patient training of regular troops. Did these parents exert no contrary influence between these seasons, it would even then be a criminal and dangerous waste of time and loss of good influence at a time of life so precious. On the contrary, they generally, if not always, exhibit before their children a worldliness of spirit, and an eager pursuit of fashion, while dress and parties and money, occupy their time and fill their conversation. When the religious seasons come round, they seem like seasons of monkish austerities and mortification, to atone for past neglect and to unburden the conscience, rather than the sweet and pleasant duties of a religion they love. To children so unfortunately situated the beauty of true religion is not displayed, and no wonder they are ignorant of religious truth, and despise that which their parents seem to value so little.

I know of parents, professedly christian, whose course with their children is just what I have attempted to describe. For short seasons they talk much to their children on religious subjects, and wonder their children do not become pious; and then for months not only neglect their religious education, but show much anxiety to have them mingle with the gay and fashionable, and to vie with them in dress and superficial accomplishments. There is no "training up" for heaven in such a course, nor has such a parent reason to expect his children to find admittance there.

But when parents daily live as christians, when God and eternity and heaven are seen continually to influence their life and conversation, and when in an

easy and familiar manner they lead the minds of their children to the truths of the Bible as that which they love and delight in; when the instructions and duties of religion evidently flow from a heart devoted to God and intent on heaven; then it is that a holy atmosphere is breathed around them, and religion shines out in its beauty—

"Allures to brighter worlds, and leads the way."

T.

MISSION TO THE GREEKS.

Extract of a letter from Miss Reynolds, to a lady in this city, dated Smyrna, Aug. 26th 1890.

My Dear Miss B.—Your letter written at New-York, was received the 4th of this month, and was the only intelligence we have had from New-Haven, for a very long time. I assure you we are almost impatient to know what is doing in behalf of our cause. Your kind words cheered us not a little, and we daily look for further intelligence. We have written so much, and heard so little from home, that I hardly know what to say.

I am almost certain that long ago you have had accounts from us, and I will not repeat what we have already said.

I am certain that I speak the real sentiments of our family, when I say we are increasingly anxious to have the means of extending our school operations, and we have the cordial approbation of those persons who either reside here, or are here occasionally on business, and who feel the importance of doing good to their fellow creatures.

We have sometimes very pleasant seasons with pious Captains, from England and America—such an one we enjoyed last evening. You cannot easily realize, how comforting it is to meet a pious intelligent countryman, just from home, and to bow with him before the mercy seat, and ask blessings on ourselves, our distant friends, and the perishing multitudes around us. Say for us to all our friends and patrons, we love our work, and are happy in it—and more than this, we hope we may continue to enjoy their patronage, and their fervent prayers. We do believe that good will result from even our feeble efforts, by the blessing of God.

We have gone on with our work, and we hope soon to get such intelligence from you all, as shall cause us to thank God and take courage. If the Society get tired of supporting us, we hope they will give us timely notice. But it would be a greater trial to me now to leave this country, than it was to leave my own to come here, not because I have not at this moment, a more deep and lively sense of the privileges of our own happy land than I then had, but because I feel more deeply the ignorance and superstition of this, and hope to contribute a little towards its moral renovation.

Let our friends from the towns around you who contribute for the comfort of the naked and destitute, know that many hearts have been cheered by their liberality. I am sure it is a pleasure to be permitted to give out these things, and to witness the joy occasioned by such gifts.

I intend sending you specimens of the girls work.

I told them the other day, they sewed so well, I would ask my good friends in America, to send them something—and allow me to say if those young Misses who meet to make needle-books, pin-cushions, &c. should send a few, it would be very pleasant to me, that I might have premiums for the deserving girls. I hope very soon to write the Misses in those schools which contributed to this school, and wrote letters to the Greek girls."

Mr. Brewer adds in a postscript—

"Our dear pupils are growing in knowledge, and we hope they may one day prove your crown of rejoicing, even in the day of the Lord Jesus."

CORRECTION.

We republish from the New-York Observer the following note for the purpose of correcting a mistake which many have been drawn into.

MESSRS. EDITORS—I learn from repeated communications made to me personally, that by many of my distant friends and others of the community, I am confounded with a clerical brother in this city of the Reformed Dutch Church. The consequence is, that I have with certain persons the reputation, which does not belong to me, of conducting a correspondence with the Secretary of War on Indian Affairs. Similarity of names has occasioned this mistake. It is my desire that the mistake may be understood and corrected.

ELIHU W. BALDWIN,

Pastor of the Seventh Presbyterian Church.

Sunday School Meeting.—A meeting was held on the 25th of October, at Pittsburg. We abridge the account from the Christian Herald.

The members of the Synod of Pittsburg, then in session, were present. The Hon. Harmar Denny, member of Congress from the district, was called to the chair, and George Seldon, Esq. of the Episcopal church, and Rev. James McAbey, of the Baptist church, were appointed secretaries. The divine blessing was implored by the Rev. E. P. Swift. After the design of the meeting had been presented by the chairman, in an animated address, the Rev. Robert Baird, general agent of the Am. Sunday School Union, proceeded to give a history of the adoption of the resolution under consideration, and of the success which has hitherto attended the efforts made, to raise funds for its accomplishment. He was followed by professor Halsey, and Rev. Ward Stafford, and several others. Subscriptions were made to the amount of \$2,021 50, and a large amount of aid, both in money and labor, was pledged by the members of the Synod. Several cases of exemplary liberality occurred.—*N. Y. Era.*

Meetings at the West. for the promotion of Sunday schools in the valley of the Mississippi, have exhibited much zeal and liberality. Presbyterians, Baptists and Methodists are uniting their hands and hearts in this noble enterprise. At a meeting in Cincinnati, \$1300 was subscribed. At a second meeting in the same place, the amount was increased to \$2,200. At Lexington, Ky. \$1,200 was pledged. At Frankfort, \$900, and at Louisville, \$1000.—*W. Rec.*

CONFERENCE OF CHURCHES.

Fifteen Churches were represented at the Conference at New-Britain on Wednesday the 3d inst. The exercises were rendered, as usual, very interesting

by the accounts of delegates of the state of religion, in their respective churches. They were interspersed during the day, with interesting addresses from several clergymen calculated to arouse, and make strong the hearts of hearers; with the renewal of Covenant, and the Sacrament.

An observer makes the following remarks: The congregation was large. The communicants filled the lower part of the house of God. The performances throughout were calculated to produce the most serious and lasting impressions. The addresses were exhibitions of enlightened piety and strong feelings of heart. Those who have spoken of the meeting in this place, since its termination, do not hesitate to say that it was the most delightful and solemn they ever attended. It seemed at a time of the suspension of the influences of the Holy Spirit, to strengthen and give a new impulse to the friends of the Redeemer. It was pleasing to see a number of Theological Students from New-Haven, at the Conference, and to notice the lively interest they felt on the occasion. The services on Tuesday evening, conducted by Rev. Messrs. Ogden and Leavenworth made a good impression on a large audience. A discourse was also delivered on Wednesday evening, by Mr. Warren. It is the earnest desire of the church in this place that sister churches may not forget to pray that the late meeting may be followed with a blessing. *New-Britain, Nov. 4.* [Conn. Obs. abr.]

Measures are in train in England for the formation of a general union of the Congregational churches throughout that country. The editor of the Congregational Magazine anticipates the following advantages from the proposed union:

1. The extension of the kingdom of Christ, especially in connection with the Congregational denomination.
2. A more ardent and mutual affection among the members of the denomination.
3. The preservation and enlargement of civil rights.
4. Communication with Congregational and other churches in Wales, Scotland, Ireland, America, and other parts of the world.

PROTESTANTS IN FRANCE.

The Protestants in France, as might be expected, are greatly rejoiced at the late changes in the government. The "Archives of Christianity," says: We have entered upon a new era for the cause of liberty and truth, perhaps even of Christianity. If the long-meditated and obstinately pursued projects of the counsellors of the discarded dynasty had been accomplished, Christianity had mourned in weeds over the tomb of liberty, if even she had been permitted to show her grief and mourn her losses. What might we not have feared from a power which had undertaken with a single word to muzzle the press, in despite of the habits and the wants of the public? Having witnessed this bold attempt, we cannot wonder to find greater credence given to the report that there was to be a proscription and massacre, of which the chief friends of liberty were to have been the victims, and which had utterly rooted out Protestantism in France.

After giving thanks to God for his mercy in this great deliverance, which, it is said, "will form a new epoch in the history of French Protestantism," the Archives proceeds as follows:

A great step is taken towards the complete enjoyment of religious liberty. The organization of our churches will no longer be shackled by restrictive laws and penal codes; we shall not, as formerly, have to supplicate in the anti-chambers of Popish or Jesuit prefects or ministers for the regulation

of our ecclesiastical affairs; our theological faculties will no longer depend upon the heads of Catholic universities; our schoolmasters will no longer be at the mercy of political agents, vested with academical authority, and the peasant will no longer be ill used by servile agents for meeting his Christian friends for religious worship.

From the Boston Recorder.

LETTER FROM MR. BREWER.

Smyrna, August 27, 1830.

Messrs. WILLIS & RAND.—Dr. Korck's schools of 700 children in Syria are doing well. Mr. King, while waiting for the evacuation of Athens by the Turks, remains still at Tinos, where he has a female school of nearly 60. Our own still remains stationary at 100, for want of sufficient funds to obtain school-rooms, masters, &c. However we trust shortly to increase the number, as not the slightest obstacle is likely to be thrown in our way by the Turkish authorities. Indeed it would seem that very hopeful changes are going on among the Mahometans, I refer not merely to their exterior habits, such for instance as dress, &c. (an example of which I saw this morning in the French shoes and ribbed stockings of some officers) but the indifference and even partial approbation with which those hear the gospel preached by Mr. Wolff, who a few years ago, would have been ready to stone him to death. We have nothing particularly encouraging among the Jews of this city, but I have listened with deep interest to the addresses of this devoted missionary and a few of his brethren, since he has been with us. I rejoice to find that notwithstanding any peculiar views which he may entertain, (in common indeed with some eminent clergyman in England,) he does not suffer Christ glorified to exclude Christ crucified from his discourses. Should intelligence received at Malta justify, he purposes to make a short visit to the United States and passing through the churches, endeavor to stir up an interest in behalf of God's ancient people. If he should be permitted to come among you, pray the God of Abraham to render his visit useful in promoting the salvation of both Jews and Gentiles. Yours in the fellowship of the Gospel,

JOSIAH BREWER.

SUMMARY.

Ohio.—The last Home Missionary says that the churches on the Reserve are beginning to experience a season of refreshing from the presence of the Lord.

Hon. Stephen Van Rensselaer.—It will be perceived by the publication of John D. Keess, Esq. Treasurer, that the Education Society of the Reformed Dutch Church, has received a donation to the amount of \$2,700, to endow a professorship in our Theological College, from this distinguished philanthropist, and patriotic Christian.—*New-York Christian Intelligence.*

Dr. Ely's Sunday School Agency.—In Troy, the Dr. received from the several churches and from individuals \$189.76. Albany, the Hon. Stephen Van Rensselaer gave him \$100. Total, paid by Dr. Ely to the American Sunday School Union, \$2,211.46.

Presbyterians in Michigan.—Five new Presbyterian churches have been organized in this territory the

past year. The Presbytery reports more than 100 hopeful conversions, and 39 Sabbath Schools in successful operation.

Title of D. D.—The Western Reserve (Ohio) Synod at their late meeting passed the following resolution:

In view of the doubtful authority, whether scriptural or rational, by which the honorary title of D. D. is conferred on some Christian ministers, in distinction from others; and with the conviction that the conferring of such titles, as honorary distinctions, is incompatible with the acknowledged parity of standing among Christian ministers; and with both spirit and letter of the Gospel.

Therefore, Resolved, That the Western Reserve Synod will no longer recognize such titles as belonging to ministers of the Gospel.

It is stated in the last number of the Cincinnati Christian Journal, that the Board of Lane Seminary have unanimously appointed Dr. Lyman Beecher of Boston, President and Professor of Polemic and Didactic Theology in that Institution.

Missionaries to Africa.—Rev. Mr. Skinner, with his wife, and about 140 emigrants to Liberia, sailed from Norfolk, Va. on Wednesday, the 27th ult.—*Watchman.*

A gentleman of Boston, about to emigrate to Ohio, informs us that there are between sixty and seventy families now in that city, who contemplate removing soon to the "rich regions of the West." Many others have lately gone.—*Bunker Hill Aurora.*

The building intended for a Theatre at Pottsville, Penn. is to be converted into a church.

In the Court of General Sessions, N. Y. on Tuesday, Ralph James, Thaddeus Dean, James Magee, and James Ingalls were tried for keeping a gambling house in Fulton-street, and particularly a billiard room, where gambling was carried on. One Abraham G. Myers testified that he had lost about \$3,000 in playing against them. The Jury found them all guilty.

The trustees of Rutgers College have unanimously elected Lewis C. Beck, M. D. of Albany, professor of Chemistry and Natural History in their College.

The new four story collegiate edifice, belonging to Franklin College, Athens, Geo. was entirely destroyed by fire on the morning of Sunday, the 24th ult. The valuable library in the third story and a number of mathematical and astronomical instruments were lost. It is believed no insurance has ever been effected upon any of the property.

It is proposed to convert the Federal-street Theatre, Boston, into a Hall of Science, for the delivery of popular lectures, the Athenaeum Hall being found too small.

ECCELESIASTICAL RECORD.

Rev. Benjamin Putnam has accepted the unanimous invitation of the Baptist Church in Springfield, Ms. to become their Pastor, and has entered upon his labors.

Ordained over the Congregational Society in Wendell, Ms. Oct. 27th, Mr. Wm. Claggett. Sermon by Rev. Mr. Perkins, of Amherst, from 1 Cor. 2, 1-6.

On Wednesday evening, the Rev. George W. Blagden was publicly recognized as Pastor of the Salem Church, worshipping in Salem-St. in this city. Sermon by Rev. Dr. Codman, from 2 Cor. iv. 5—"We preach not ourselves, but Christ Jesus the Lord."

Installed in Lansingburgh, Sept. 8th, the Rev. J. W. McCullough, over the Presbyterian Church in that place. Sermon by Mr. Lusk, of Cambridge. Charge to the minister by Mr. Kinney, of Troy. Charge to the people by Mr. Tucker, of Troy.

COMMON SCHOOLS.

Proceedings at Norwich.—To the "Second Society of Norwich" belongs the honor of originating a measure, which in its progress will agitate the whole state of Connecticut, and produce a great and happy revolution in her system of popular education. They have voted to ask the Legislature to ordain, that the people shall be required to tax themselves to a small amount for the support of schools, as the condition of receiving an equal amount for that purpose from the state fund. The proposal is, in effect, to adopt the system in operation in the State of New York, in preference to their own. The proposed principle is, to furnish a motive for efforts, on the part of parents and teachers; and to remove that temptation to apathy and indolence which is abundantly supplied on the present plan. And there cannot be the least possible doubt, that if such an alteration can be effected, its operation on the state of the schools would be of the most salutary character. Some sturdy republicans will contend for the liberty of bringing up their children in comparative ignorance, of adhering to ancient usages, and of resisting all innovation. It will sound very strange to some ears, to be told that the Connecticut schools are not the very best in the world; and that the public fund will not of itself educate their children without parental attention or care. The measure, however, must and will be carried. Because it is too late in the nineteenth century for such a plan to fail.—*Ed. Reporter abr.*

THE METHODIST CONTROVERSY.

From documents numerous, it appears that this large and respectable denomination is dividing on a point of difference which involves a principle of serious consequence to the whole church militant. The EPISCOPAL METHODISTS, or Methodists of the old stamp, from the days of Wesley to the present, have invested all the authority and government of the Church, in the hands of the itinerant preachers, or rather this authority has been assumed by them. In their ecclesiastical judicatories, the laity are not allowed even a partial representation. That the common people should so long have surrendered their rights as Christian republicans, is to us surprising. A rigid adherence to this despotism on the part of itinerant preachers, has occasioned the defection to which we refer. Those who have broken off from the old stock, for the reason above mentioned, distinguish themselves by the name of ASSOCIATE METHODISTS. The government which they have adopted is strictly Congregational. They are numerous and respectable; and the probability is, that their number and respectability will be greatly increased, as the reason of their withdrawing, is more generally known. We have, by request, inserted several articles in this controversy from both sides. We think the Associate Methodists are conducting the controversy with very much of a Christian spirit; and in this particular, if no other, they are gaining an important advantage over their opponents. We are also apprehensive that the conductors of the "Advocate," are not much disposed to have

their people at large, come into a full and fair examination of the question at issue, lest the defection should thereby be greatly promoted. These apprehensions originate in part from the fact, that they studiously avoid inserting those documents in their own columns.

[N. Y. Evangelist.

GEORGIA AND THE CHEROKEES.

We can tell those politicians who entertain so much regard for the Cherokees and would fain drive them at the point of the bayonet in order to save them from extinction that the last extremity will have to come! Take our word for it, that time will come. The Cherokees are not going to run away, either at the bidding of Georgia or General Jackson, or from the operation of the barbarous laws of the former, or by the insidious influence of the act of Congress. All these, the Recorder acknowledges, have already failed—that they would fail, we predicted a long time ago—And we say now that open force alone will drive the Cherokees away, but we cannot say to where. If therefore the State of Georgia really intends to use force, she need not wait for the last extremity—let her go to work now—we can bear it as well now as at any other time. We are now well seasoned to her oppressions—we have freely drunk of her bitter cup.

In making these remarks, we do by no means hold in contempt the power of the state—she is powerful, and we are weak. She can soon destroy us if she takes us in hand. We are bound, however, to tell the truth—our readers will not, therefore, consider us out of the way of propriety when we merely tell them that if Georgia intends to use force, when peaceable means fail, she will have to do it. We do not say what the Cherokees will do—they have borne a great deal, and they may bear a great deal more.

Cherokee Phoenix.

THE CHOCTAW TREATY.—A correspondent who has the best means of information, and in whose integrity we place the highest confidence, informs us that the late treaty with the Choctaws, in which they agree to sell their country and remove west of the Mississippi, was made in the most unjustifiable manner. The statement, which was published in the Daily Advertiser of this city on Wednesday last, we have reason to believe is correct; and if it is correct, we sincerely hope, with the writer, that the Senate of the United States will refuse to ratify the treaty. It is a happy circumstance that no treaty can be ratified by that body without the consent of two-thirds of its members. The friends of the Choctaws, therefore, need not yet despair of seeing justice rendered to this much-injured race.

N. Y. Obs.

Error accounted for.—One of our exchange papers, of last week, came directed to the "Genius of Whiskey." Every man, as well as boy, knows how natural it is for persons to speak or write, most readily, on those subjects, which most occupy their attention.—*Genius of Temperance.*

REVIVALS.

REVIVALS IN MASSACHUSETTS.

The South Middlesex (Mass.) Conference held its semi-annual meeting at Holliston, Oct. 13.

The meeting was one of unusual interest.—The state of religion within the bounds of the Conference was more encouraging than it has ever been at any former meeting. The Lord is evidently strengthening and enlarging this portion of Zion.

The Church in Framingham was during the last winter exiled from the house where they and their fathers worshiped. When they were cast out the Lord took them up. A Revival of Religion commenced in March last and is still in progress. As the fruits of the revival thus far 75 have been gathered into the church and a number that are indulging hopes have not yet enrolled their names among the visible followers of the Lamb.

A new house of worship has been erected, which was dedicated, and a pastor ordained on the 15th of September last. This Church contains 235 members.

The Church in Sherburne have for the truth's sake separated themselves from the congregation. No sooner had they adopted this measure, than the approving seal of heaven was given them. The Holy Ghost descended and gave efficacy to divine truth. Between 50 and 60 are indulging the hope that they have passed from death unto life. 19 have publicly professed religion and 16 now stand propounded for admission.

This people without any foreign aid have erected for themselves a house of worship which was to be dedicated and a pastor ordained on the 4th of November.

The Church in Natick is at this time specially visited of God. During a few past weeks, a shower of mercy has been gathering over this place and the heavens are beginning to rain down righteousness. About 20 have begun to sing the song of redeeming love; and there are 30 others who are filled with trembling solicitude to know what they shall do to be saved. The members of the Sabbath School are particularly interested.

The Church in Holliston has been made to sing of mercy in the recent conversion of 15 or 20 souls, and a considerable number are still anxious for their salvation.

* The ten Churches contain about 1000 members, more than 100 have been added since the last meeting in May.

There are between 13 and 1400 children in the Sabbath Schools.

The cause of Temperance has been rapidly advancing; during the present season several merchants have ceased to sell ardent spirits, and many farmers and mechanics have found, much to their joy, that they can labor without them.

On the whole the prospects of the Churches within the bounds of this Conference are such as to encourage every friend of Zion.

Boston Rec. abr.

Cincinnati Presbytery.—Revival.—The Autumnal session of the Cincinnati Presbytery, was held at Felicity, Clermont county, commencing on Friday the 11th ult.—The business of the Presbytery was conducted with the utmost harmony and good feeling. Nothing of an unpleasant nature occurred, although there were one or two cases of considerable difficulty and delicacy to be adjusted.

In connection with the Presbyterian session, a camp meeting was held, the services of which were most signally blessed of God to the hopeful conversion of immortal souls. Although this meeting did not commence under quite so favorable auspices as some which have been held in this vicinity, yet before its close it became more and more solemn and interesting, and it was remarked by many who were present, that more evidence of the presence of God, they had never witnessed on any occasion. The congregation which was large, manifested the utmost interest and profound attention. All appearance of levity seemed to be banished from every countenance. Many of the sermons preached on the occasion were delivered by order of the Presbytery, the subjects having been given out at a previous meeting.

During the meeting, 53 individuals, who professed to have found peace, after a thorough examination by the session, were admitted to the privileges of church membership. Among these were persons of all ages from the old man of 90 down to the child of 10 or 12. But far the greater part were young men and women in the vigor and bloom of youth.—*Ab. Chr. Reg.*

Facts.—In one of the towns in this county, ten men entered the meadow to labor during one of the warmest days of the past summer. Nine of them used ardent spirits; the remaining one adopted the principle of entire abstinence. Of the nine who drank spirit, eight sank under the pressure of heat, whilst the poor "cold water disciple," possessing but an ordinary constitution, sustained the accumulated weight of both, performed a good day's work and returned home with cheerful feelings, prepared to enjoy his repose in its season and enter upon the duties of the coming day. The one who used ardent spirit and continued to labor until night, possessed great strength and an unusually firm constitution. Another farmer about the same time, had six men laboring in his fields, three of whom drank spirit, the remaining three, though not all of them "cold water disciples," chose other and more nourishing beverage. The whole of the three who resorted to the bottle, found ere the Sun had scarce reached the mid heaven, that they had leaned upon a broken reed; that good old Jamaica consumed instead of increasing their strength, and were obliged to retire from the field and leave the remaining three to perform the work of six as well as they could.

Danbury Recorder.

OBITUARY.

DIED.—In this city, on the 10th inst. Osmond Huggins, child of Mr. Henry Huggins.

At Fair-Haven, Daniel, son of Capt. Daniel Rowe, aged 18.

POETRY.

MY BIRTH DAY.

"Vitam peregi operose agendo nihil."

This day some thirty years ago,
Began my hapless life;
And though not forty yet,—I know,
The folly of its strife,

The ignis fatuus of Love,
First lured my heart astray;
And deeply did it bleed to prove,
How beauty can betray.

Then Fortune's glittering torrent rolled,
Its wealth before my eye;
I plunged amid the billowy gold,
The Basra stream was dry.*

Next burst the pealing trumpet of Fame,
Upon my ravished ear;
I flew and saw her wings of flame,
In silence disappear.

Thus all my weary course of life,
Has been of hopes destroyed;
To memory,—all a dream of strife,
To hope,—"an aching void,"

"An aching void?" methinks I hear
Some spirit's voice reply,
"A trembling voice, as if a tear
Were gushing from his eye.

"An aching void!" and can the time
"For blest probation given,
Appear a void,—while hopes sublime
Illumine it from heaven?

Oh no! nor will time thrown away
In youth and manhood, seem,
In the fierce blaze of the last day,
The tissue of a dream.

Each hour, each moment of thy life,
Shall rise before thee then;
With overwhelming interest rife,
To bless thee or condemn.

Then tenant of precarious clay!
Since all is treachery here,
Thy pinions plume to soar away,
Above this gloomy sphere.

In that blest world, no sickle Love
Shall pierce thy faithful breast,
But with the kindness of the dove,
Shall every heart be blest.

No sordid gold like lava pours,
Its wasting torrent there;
For heaven bestows its richest stores,
As freely as the air.

The flight of Fame eludes no more
Ambition's restless wing,
Forever folded, to adore
The glory seraphs sing.

* See Addison's Allegory in the Spectator, "the story of Ormuzd of Basra."

There thou shalt chase no idle dream
Of tantalising joy,
But transports in an endless stream,
Thy every power employ."—N. Y. Obs.

In every situation of life there are comforts;
find them out and enjoy them.

A contented mind and a good conscience will
make a man happy in all conditions.

By others' faults wise men correct their own.
Nothing can be great which is not right.

QUARTERLY REGISTER.

This excellent work is published under the patronage of the American Education Society. It is issued quarterly, at \$1 50 for the volume to single subscribers. Where a number is taken in the same place a liberal discount is allowed. Each number contains at least 80 pages, making about 320 in the volume. Not far from one third part of each number is occupied in the exhibition of facts, comprising a great amount of valuable information which cannot be found in any other publication, in reference to the civil, literary, and religious condition of the world.—The No. for November, just received, gives an Historical and Statistical view of the Valley of the Mississippi, accompanied with a Lithographic print of the three great divisions of the United States territory.

The next number, we understand, will give a view of the principal religious denominations in the United States, intended to be much more full than that given in any preceding number.

The work has hitherto received a very limited support, considerably less than the cost of printing. The conductors will be under the necessity of abandoning it unless it shall be more liberally patronised.

Mr. ROMULUS BARNES, of the Theological School, Yale College, is agent for the work in New-Haven. We sincerely hope the friends of science and religion will cherish a work of so much utility and merit.

NOTICE.

The public are respectfully informed, that the annual meeting of the New-Haven Ladies Greek Association, will be held in the Lecture Room of the 3d Congregational Church, on the evening of Thanksgiving day; the exercises to commence at half past 6 o'clock.

A report of the proceedings of the past year, and a statement of the labors of the Agents of the Association at Smyrna, will be read; together with the Treasurer's account. An address is expected from Rev. Mr. Hayes, Chaplain in the Navy, who has visited the schools at Smyrna, during the last summer. Addresses are likewise expected from other gentlemen. It is not intended to call on the audience for a contribution.

Letters received at the Office of the Religious Intelligencer during the week ending Nov. 18, 1830.

EXRA PRATT, Rev. Chester Wright, Mrs. A. R. Swartwout, Daniel Lawrence, Lyman Ellis, R. N. Whittlessey, Elijah Loveland, Sereno Wright, Hugh S. Fullerton, N. Perkins, A. Howland, Lucius W. Loringwell.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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